

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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## A SUNDAY TALK.

WHILE taking a walk with his father, one Sunday afternoon, Ernest Moore, a boy of about twelve years old, fell to chatting about school affairs, and was glad to find a willing listener to all he had to tell—the pleasantness of the walk and the especial privilege of being his father's only companion making him unusually talkative.

"Do you know, father," said he, "a new boy came to our school last week, and he is in my class. His name is James Daly, and he is just my age and about as tall as I am. He wants to be in our cricket club, but I don't think we shall let him; to tell the truth, father, I don't much fancy we shall like him, for he is a Roman Catholic."

"For he is a Roman Catholic! And pray what has that to do with liking him?"

"Well, father, I am sure you do not like the Roman Catholic religion."

"Certainly not; I am a staunch Protestant, and anything but an admirer of Roman Catholicism, yet I do not think that ought to make me dislike Roman Catholic people before I know their characters. I look upon blindness as a bad thing, you know, but that does not make me dislike blind people."

"I thought, father," said Ernest, after a pause, "that the Roman Catholics have done many cruel and wicked things in the name of religion."

"Exactly so, Ernest, and that is why I am a Protestant; for you know the name was originally given to those who protested against the errors and abuses of the Roman Catholic Church. It is, however, certain that cruel and wicked things have also been done by Protestants, in spite of their religion teaching them better. I believe, however, that Protestantism is a truer and

safer religion than Roman Catholicism, for this reason—that it enjoins our making use of two of the highest and best gifts of God—Reason and Conscience. A Roman Catholic, on the contrary, sets aside, and is afraid of using, his reason on religious matters, and instead of listening to the voice of his own conscience, he allows himself to be guided by his priest and what he calls his 'Church.' He is like a man with good eyesight allowing himself to be led about as if he were blind, or like one who shuts himself up in a dark room because he is afraid of the blessed light of the sun. But after all, Roman Catholics do allow themselves sometimes to see the light, and are often guided to acts of great goodness in the desire to follow faithfully after Christ. Let me tell you of some excellent Roman Catholics that I have heard of, whose good and pure lives have left an example to us all. There was, for instance, a man in France called Vincent de Paul, whose whole life was spent in works of benevolence and charity. It is told of him, that on one occasion, seeing a party of galley-slaves at work, he noticed particularly the sad look of one man, and, on inquiring the cause of his sorrow, found that he had been taken prisoner in war and had left a wife and children in his own country, from whom he grieved to be separated. Vincent de Paul, struck with compassion for the man, interested himself with the authorities and obtained permission to take his place, and actually laboured for two years as a galley slave in his stead. At another time, on finding some starving children left at a church door, he induced some benevolent ladies to take charge of twelve of them, and ended with establishing a noble asylum for destitute orphans. He was the first to found infant schools and to appoint sisters of charity for nursing the sick. Many excel-



lent institutions in France bear his name' and after his death they revered his memory by calling him Saint Vincent de Paul. Another good Roman Catholic that I have read of was Fénelon, the Archbishop of Cambray, a man of very great benevolence and piety, whose life was devoted to God and his fellow-creatures. He wrote the book called the 'Adventures of Telemachus,' which you are translating as a French lesson, and many excellent religious books, but was even more remarkable for his charitable deeds and humility of character. It is told of him that on one occasion, when walking in some remote country district, he met with a cow that he knew to belong to one of his poor neighbours, and which had strayed from home, and thinking nothing of his dignity as archbishop, he drove home the cow and restored it to its owner. We need not go back to distant times, however, for examples of benevolence among Roman Catholics, for even in our days we know that they are ever foremost in charitable works. When the war broke out between France, England, and Russia in 1853, the French had from the first a staff of nuns, called Sisters of Mercy, who accompanied the army to take charge of the sick and wounded. It was from seeing the good they did and the sufferings they alleviated that our own Government was led to induce Miss Nightingale to go out with a staff of nurses to the relief of our soldiers, who suffered so terribly from wounds and fever. We ought never to forget that they were Roman Catholics who in that instance set us a good example."

Ernest was silent for a while, during which his thoughts got back to James Daly, and then he said, "After all, father, I don't know that James Daly may not turn out a good sort of fellow."

"No; and till you do it will be best to treat him as such. And this is very certain, that by behaving towards him with justice and kindness you will, at all events, have the means of making him think better of Protestantism than he would do if he were to find himself shunned and avoided by his school-fellows on account of his religion."

"Father, I really think I will not say anything against his joining our cricket club."

"That's right, my boy; for certainly to persecute another in ever so small a way

for his religious opinions is to forget entirely our Protestant principle of leaving to everyone liberty of conscience in religious matters. You have heard me talk lately, I dare say, about a measure that is now passing through Parliament which is to take away all the money given by the State to the support of the Protestant Church in Ireland, so as to place it on the same footing as Roman Catholicism, which is the religion of the bulk of the people. And this is going to be done for no other reason than because we begin to see how urgent and how useless it is to try to force a religion on a country that is distasteful to the people of it. When Irish Roman Catholics feel themselves to be treated with strict justice and impartiality, they will at any rate see that there is something noble and good in a religion that can prompt men to pass laws which will be a testimony in the eyes of the whole world, that if England, great as she is, could do a wrong she is ready first to acknowledge it and then to redress it."

When Ernest Moore took his next Sunday walk with his father, he had to tell him that he had quite got over his prejudice against James Daly, and had found him to be not only a "good fellow" but moreover a "capital bowler," and quite an acquisition to the school cricket club.

#### MARY WARE.

DR. CHANNING, who by the purity and holiness of his life, and by his words of wisdom and tenderness, had a marvellous power over the suffering and sinful, on one occasion asked a friend to pay visits to a person whom he could not awaken to religious hope, believing that her gentle sympathy might raise the despairing sufferer to just views of God's fatherly love.

Mary Ware, the subject of the present sketch, was the friend so honoured by Channing. She was born at Boston in 1798, and lost her mother in her thirteenth year. Her father, Mr. Pichard, much engaged in business, took little interest in the development of his daughter's character, but the influence of her mother, grandmother, and instructors, was religious, and strongly affected a mind of much moral sensibility. There was great danger, however, of her becoming morbidly self-conscious, and indulging in a sickly religious sentimentality, when she fortunately be-



came a regular attendant at the chapel where Channing preached, and had afterwards the privilege of his acquaintance and friendship. His soul-stirring sermons and affectionate counsel strengthened her in the weakest point of her character, and as her judgment became matured she perceived that it is much easier to talk of holiness than to be holy, and that the truly humble speak and think but little of themselves. God had given her strong affection and good sense, and with these two valuable qualities she soon gave herself up to promote the happiness of all who came within the reach of her influence.

After her father's death, when Mary was about twenty-five years of age, she paid a visit to England, and here her religious faith and sense of duty were severely tested. They were not "found wanting." On visiting an aunt in a very remote and uncivilised village in Yorkshire, she found that a malignant fever had broken out in the family of a cousin, and that little or no help could be obtained from the frightened villagers. These relatives were all strangers; they were in great poverty, living in a small cottage with a clay floor, and destitute of comforts. Almost unassisted she undertook to nurse the invalids. She closed the eyes of the husband. The baby died while she was rocking it to sleep in her lap; the wife fell ill, and was never left night or day until her death; and then a little boy of three years was her constant charge until he followed his parents to the grave. The fever soon spread in the village, and she went from house to house administering to the comfort of the sufferers by indefatigable exertions and pecuniary aid. Her isolation was the more complete that none but the doctors could converse with her, the dialect of the people of Osmotherly being so peculiar as to render it difficult to understand them, or to make herself understood. Her visit was prolonged from weeks to months, and she had scarcely left the place when she was summoned to return by the illness of her aunt. In this effort to resume her nursing her strength utterly failed, and severe bodily suffering was the result.

She always looked upon this episode of her life as "a blessed experience," and with good reason, for every act of self-sacrifice strengthens our faith, and elevates our character, as surely as a selfish deed or

unworthy evasion of duty weakens trust, and enervates the mind and heart.

Mary Pichard was married to the Rev. Henry Ware in 1828, and entered upon her manifold duties with great earnestness of purpose, regarding home as the true sphere of woman, and the good management of a household, in its widest sense, as the highest object of life to a wife and mother. But her powers were not confined by her domestic cares. Carefully adjusting her time in due proportion to the claims upon it, and wasting none in gossip or frivolous conversation and amusements, she compassed a large amount of charitable work, interrupted as it often was by sickness in the family, her own bad health, and sad bereavements. The students of a divinity college, in which her husband was professor, found her always ready to give them counsel and sympathy, and when ill they were nursed by her with maternal solicitude. She took a personal interest in various philanthropic movements, and visited the homes of the sick, soothing and reviving them by her cheerful and tender manners. When her own limited means would not permit her to give needful pecuniary aid, she spared no pains to obtain it from the more wealthy. Efforts to encourage the timid, to rouse the energies of the slothful, and to reclaim the erring, were often crowned by success. Well might she say on her death-bed, "I have been so happy—no one knows how happy!"

For six years she suffered from an incurable disease, and far from being dismayed at the prospect of days and nights of agonising pain, she expressed her thankfulness that she had sufficient time given her to make the subject of her death familiar to her mind. It was long before it was necessary to lay aside her usual occupations, and her interest in others was vivid to the last. Nothing can be more beautiful than the manner in which she spoke of gradually failing energy, and of her gratitude that the nature of her malady had not affected her views of the future. "I trust myself," she said, "with my Father, both here and hereafter. Whatever is best for me there, as now, I am sure will be." Her death was calm and peaceful. She died in her fifty-second year, and was buried at St. Auburn, by the side of her invaluable husband, who had "gone home" before.



## SOME REASONS FOR REJECTING THE DOCTRINE OF ENDLESS MISERY.

BY REV. J. N. PARKER.

READER, are you a believer in the Christian religion, and do you profess to believe that some of your fellow beings will suffer for ever in the future state of existence in consequence of sin? If you answer these questions in the affirmative, I wish you to divest yourself of all prejudice for the time being, and consider attentively the reasons which I shall endeavour to present for rejecting the doctrine of endless misery.

It is true that the great majority of professing Christians in the world believe in the doctrine of endless misery; and from this fact it has been contended that it must be true. It is often said by the advocates of this sentiment, that "our fathers believed it, and that it is unreasonable to suppose that they would not have rejected it had it been false." But, if we go back in the history of the Church some two or three centuries, we shall find that our forefathers and all the wise men of the world were strongly attached to the doctrines of the Roman Catholic Church; but is this any proof to a Protestant mind that the doctrines of that church are true, and should be received? This will not be contended. What is regarded as true in one age of the world, and under certain circumstances, may in another and more enlightened age be pronounced absurd and false.

We frankly admit that the sentiment of endless misery has for a long time been cherished in the bosom of the Christian Church, and that it is even now defended by many who are called the great and the wise; but this admission by no means militates against the propriety and actual necessity of showing to the world not only the falsity of the doctrine in question, but also its injurious tendency. This will be the object of this article.

1. *I reject the doctrine of endless misery because it is opposed to reason.*

God is a being who is consistent in all his ways—his government is established on the principle of immutable justice. Man has violated the law of God, and a just punishment must be meted out to him. But man is a finite being—sin, therefore, originating as it does with him, must necessarily be finite in its nature, and hence it

is unreasonable to suppose that God will inflict upon the sinner an *infinite* punishment for finite acts.

The scriptures are very plain in teaching that God will punish his creatures "according to their works"—that "he that doeth wrong shall receive for the wrong which he hath done." The sinner must be punished "*according*" to his works. All Christians must, if they receive the Bible for their guide, admit the truth of this position.

Now, on the supposition that a man lives a hundred years, and is a sinner of the deepest dye from the cradle to the tomb, I ask the believer in endless misery if it would be dealing with that man "*according to his works*" to cast him into the regions of hopeless woe, to suffer as long as God shall exist? The reason which God has given us rises up at once and condemns such a monstrosity as this.

Admitting, for the sake of the argument, that every sin a man commits merits a thousand years' intense suffering in the world to come, and that man's sins committed in life are as numerous as the sands upon the sea shore, yet it must be plainly evident to every honest mind that it would be far from rewarding the sinner *according* to his works to inflict upon him endless pains. Between time and eternity there is, and there can be, no possible comparison. The doctrine of endless misery in the world to come, for the sin of this life, is therefore opposed to the plainest dictates of reason.

2. *I reject the doctrine of endless misery because it is opposed to the nature of God.*

By the nature and character of God I understand one and the same thing. As we look abroad in the outward world we behold evident tokens of the love and goodness of our heavenly Father. And there is no partiality discoverable in the presentations of these characteristics of his being. The rain falls upon the evil and the good, and the sun shines alike upon the just and the unjust. Every element and law pertaining to the outward world is wisely adapted to the wants of the creatures which God has made. All nature declares that God is good, and the Bible comes to us saying, "The Lord is good unto all, and his tender mercies are over all his works." The apostle says, "God is love."

Now can it for a moment be supposed that a being of infinite goodness to prompt,



wisdom to plan, and power to execute—a being whose attributes all centre in love, will inflict never-ending torment upon the creatures he has made? I am aware of the fact that the objector will meet me here and affirm that “God has made man a ‘free agent,’ and that if he ultimately goes down to the regions of hopeless woe it will be his own fault.” His position, though a common one in the Christian world, is not tenable, because it is destructive to the character of a God of love.

Show me a man who will send his child into a garden where there is not only fruit which is good and harmless, but also that which is most deadly poisonous, with the privilege of partaking of which he pleases, and where innumerable enticements and circumstances would be thrown around him to induce him to partake of that which would produce pain and death; and at the same time give that man the ability to know perfectly well that his child will choose the bad instead of the good—I say show me such a man and I will show you a monster in human form; show me such a man, and I will show you a portrait in miniature of the God worshipped by many professing Christians in our world.

We know this is plain language, *but it is true*, and ought to be spoken fearlessly, because there are thousands around us whose religious faith thus robs God of the glory due unto his name, and clothes him in the garb of a demon. No advocate of the doctrine of endless misery will deny that God *knew*, before he created man, what would be the destiny of every soul of our race. Man was not consulted in the premises, whether he would have existence conferred upon him or not; *he was forced into being*. Is it not grossly inconsistent to suppose that a God of love would confer life upon inanimate matter, together with an agency which he knew the creature would so use as to seal its everlasting woe?—yet this is the so-called orthodoxy of the times! It must, from what has now been said, be evident to every unprejudiced mind that the doctrine under consideration is forever antagonistic to the nature of God.

3. *I reject the doctrine of endless misery because it is opposed to revelation.*

God has made a revelation of himself in nature. His justice, mercy, power, and goodness are manifest wherever we turn

our eyes. Where, in all the teachings of nature, I would ask, can aught be learned which would justify the belief that God will perpetuate the woe and anguish of his children forever. The man can not be found who will contend that this can be learned from great nature's volume. God has also made a revelation of himself in his word—the Bible. And shall it for a moment be supposed that the latter shall contradict the former? There must be the most perfect harmony, or both came not from God. The creeds of men tell us that God will cast away a part of his children to suffer forever—that he will care no more for them. Now all must admit that such an idea can not be learned from nature;—well, what says the Bible? “The Lord will not cast off forever. But though He cause grief, yet will He have compassion according to the multitude of his mercies; for He doth not afflict willingly, nor grieve the children of men.” Lam. iii. 31—33. Here we have the assurance that the Lord will not cast off forever, and that all his judgments are in accordance with mercy and compassion; but could this be the case if He were to torture his children in hell forever, with perfect indifference? Let candour give the reply.

Paul says, “The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Rom. viii. 20, 21. The word which is here twice rendered *creature*, is in the verse following rendered *creation*. “For we know that the whole creation groaneth,” &c. This can mean no less than every child of Adam; and if this testimony can be relied upon, then the time must come when all will be delivered from the evils of sin, and be ushered into the glorious liberty of the children of God. All will then be reconciled to God. See Col. i. 19, 20. Rev. v. 13. Cor. xv. 22. 1 Phil. ii. 9—11. Rom. v. 18, 19. Eph. i. 9, 10. I should like to comment on these and other scriptures of a like nature, but space will not allow it. I wish the reader to remember that these scriptures, which are by many supposed to teach the doctrine of endless misery, must be so understood as to agree not only with other parts of the Bible, but also in such a



way as to harmonise with the teachings of nature.

4. *I reject the doctrine of endless misery because it is a fruitful source of scepticism.*

By scepticism, as I here use the term, I mean a rejection of Christianity. I doubt not but there may have been sceptics who have never been believers in the doctrines of endless misery; but so far as my observation has extended, a great majority of those who have opposed Christianity have been educated to believe that this doctrine was inseparably connected with it.

The arguments of those who have written in opposition to the religion of Christ, have been aimed, not at that religion itself, but at its corruptions, the greatest of which is the doctrine of endless pain. The idea that the "new and better covenant" which God has made with his offspring, and sent his Son to seal with his blood, reveals the doctrine of undying agony for far the larger part of mankind, is so repulsive to every mind which is not already fettered with a creed so opposed to all the lessons of nature and every feeling of justice and benevolence common to man, that if it is believed the Bible inculcates such absurdities, it will be spurned by the thinking mind, and infidelity will cast her dead waters over the soul.

#### CROSS AND CROWN.

UPON my shoulders a heavy cross is laid,  
Lord, help me bear the weariness and pain;  
Help me to say, Thy will not mine be done;  
Help me beyond the gloom to see the sun.

Life has been so bright a thing to me—  
A thing of gladness, from all crosses free;  
Home, friends, wealth, love, and beauty all  
were mine,  
And no voice warned me change must come  
with time.

I heard of heaven—I knelt me down and  
prayed;  
I used the words that stricken souls have said.  
I thought the while my heart was right  
within;  
I tried to keep my robes from stains of sin.

And yet I never raised my hand to still the woe  
Of suffering mortals, never eased a blow  
That poverty could strike—my dainty sight  
I only used to keep my own steps right.

My lips, so rarely curved, let fall but kindest  
words,  
Yet they were thoughtless through as songs of  
singing birds,  
Are thought to be—perhaps are not—who  
knows,  
Since 'tis God's finger touches every thing at  
grows.

I fed the fair clay form God gave to me,  
If starved the soul within I never looked to  
see;  
Thinking it safe, since of the Word I read,  
At morn and night, and long prayers daily  
said.

Ah, well! I woke from out my trance one  
day,  
And found life's path not easy all the way—  
Found I had sown not any fruitful seeds—  
Found my life's garden overgrown with weeds.

How true it is others cannot do  
The work that God has portioned out to you  
Your own, white slender hands must sow and  
weed,  
That in the coming time you may not suffer  
need.

I found my work—oh, poor neglected thing!  
But one excuse unto my God I bring—  
I knew it not before—had never heard  
Or read of it a single heaven-sent word.

I found my work, and finding it lost all  
That made life radiant—I heard God's call;  
When I would follow it, friends turned from  
me;  
Love and wealth followed; doors were closed  
to me.

And I wandered forth, homeless and friend-  
less,  
And found heaven, Christ, God, whose gifts  
are endless.  
And yet I am so weak, so weary, worn;  
With sundering of earth's ties my soul is torn.

The cross lies heavily upon my shoulders now.  
Teach me, O King of Kings, to humbly bow;  
Give me the strength I need to do my work;  
Be thou my guide when'er temptations lurk.

Father, I thank thee for the weariness and  
pain,  
That by small loss I count such glorious gain;  
Now I may lay me down and rest from toil,  
For fruitful vines lie o'er the fruitful soil.

My work is finished. There is less of gloom  
Among the poor—more flowers breathing per-  
fume.  
There is less misery, and want, and woe;  
More happiness and smiles, and warmth, and  
glow.

My work is finished—the work is not done  
Long years ago commenced by God's dear  
Son.  
Others must work and pray—must toil to win  
For Christ the present followers of sin.

Close by the shadowy river I stand;  
Across it Christ holds his welcoming hand.  
The cross I have borne has fallen down;  
I can see the glittering, glorious crown.

S. PIERCE.

THE CHRISTIAN FREEMAN



CHURCH OF THE HOLY TRINITY





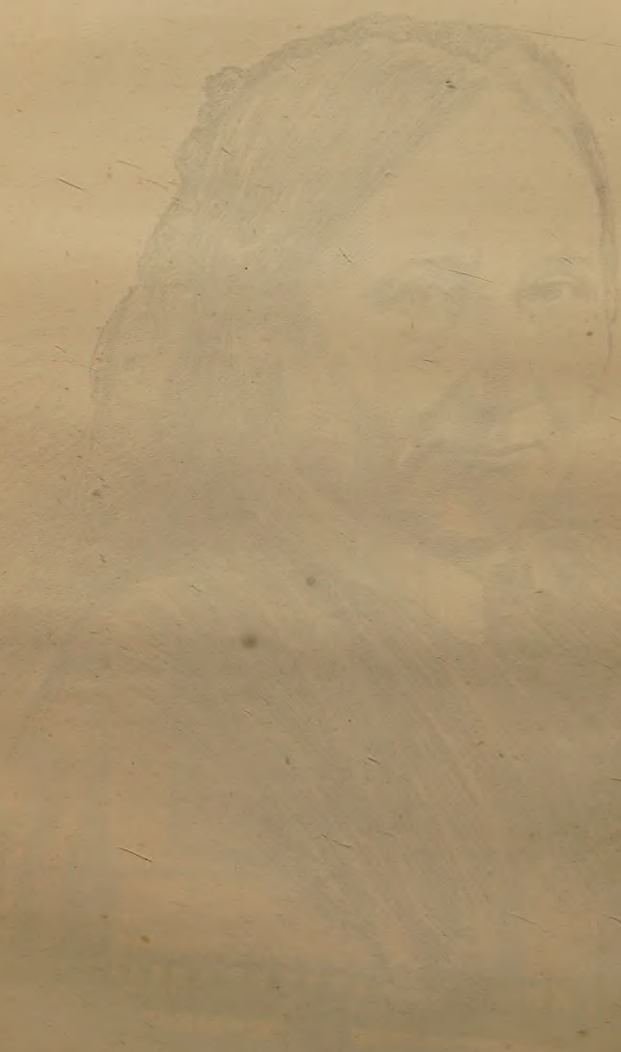
CHapel Lane Chapel, Bradford.





MRS. GASKELL.







## CHAPEL-LANE CHAPEL, BRADFORD.

"IN the exercise of their freedom and learning, our forefathers lapsed quietly into the recognition and worship of the ONE GOD and Father whom we, too, strive to serve. Free inquiry and strict orthodoxy of the old stamp cannot co-exist; and science has received a hearty welcome within our Church. We maintain that in thus being and doing, we are and do as they would be and do, under the changed conditions of the times."

The above words, and the material of the present sketch of our church at Bradford, are from the two excellent historical discourses by the Rev. R. Pilcher, the present minister, at the closing of the old chapel in 1867; and who will re-open the new building in the course of a few weeks. The old square chapel, so well known to many of our readers in Yorkshire, was erected in the year 1719, and during the past one hundred and fifty years the people worshipping within it have done signal service for the cause of religious truth and civil and religious liberty. In the same year, 1719, there was commenced an agitation for the abolition of tests by subscription to the doctrine of the Trinity, and from that time may be dated the doctrinal divergency which took place, and ultimately led this and other English congregations to Unitarianism.

The following is the list of ministers:—the Rev. J. Hardcastle, who was succeeded by Rev. J. Smith, who died in 1768. During his ministry we learn that an avowed Unitarian, the Rev. Mr. Graham, frequently supplied the pulpit, so we may infer, that for one hundred years or more the worship has been Unitarian. Mr. Smith was followed by Rev. John Dean, who ministered here till 1813. He was succeeded by Rev. Henry Turner, who was minister at Bradford till 1817, when he left for Nottingham. The next minister was the Rev. Nicholas S. Heineken, who died suddenly in 1841, which event, it is said, he foresaw. The Rev. Dr. Smith, now of York, was minister from 1841 to 1843, and the Rev. J. H. Ryland from 1844 to 1864. Mr. Ryland was succeeded by Rev. T. W. Freckelton, now of Plymouth, and in 1866 the present minister, Rev. Richard Pilcher, was chosen. New schools

were opened in 1867, which cost the congregation £600. They have subscribed the sum of £3800 for this new chapel, which leaves them about £1500 still to raise.

The building committee appeal to the generosity of their wealthier friends throughout the country to aid them. Subscriptions will be gladly received by the minister, or by Messrs. Kell and Co., Bradford.

## MRS. GASKELL.

IN a former volume of the CHRISTIAN FREEMAN we gave some account of this eminent woman, who was born at Chelsea in the year 1810, and married at the age of twenty to our most estimable minister, the Rev. W. Gaskell, of Cross-street Chapel, Manchester. Not only to our readers, but to the public in general, and everyone who loves a first-class novel, was Mrs. Gaskell well known. We were pleased to meet, a short time ago, one of the young people she used to teach in the Sunday-school at Knutsford, in Cheshire, where she was trained up in the Unitarian Christian faith; and we are informed many a one now grown up to womanhood dates her first religious impressions from her kind, earnest, and intelligent instruction in the Sunday-school. Her writings, it is well known, are marked as almost perfect delineations of domestic life; accuracy of detail, with pathos of description, and fondness for the heroism that can be found in every social lot; tender, truthful, and full of beautiful and pleasing incident. There can be little doubt her celebrity as a painter of real life is partly due to those hours she willingly spent in visiting and instructing the poor; then it was she learned that every trait of noble character could be and was evolved in the humblest homes and under the roughest garb. She was for many years a regular contributor to *Household Words*, and at the time of her sudden death in November, 1865, she was just concluding that very interesting tale, "Wives and Daughters," a story full of simple and beautiful incident, with no effort at sensational effect—a perfect picture of the every-day life of mankind. Her death was regretted in almost every home in England, and not less so on the continent of America.



## THE NEW TESTAMENT.

MR. SAMUEL SHARPE'S TRANSLATION.

WE are persuaded that the great work of religious instruction and reformation must at the present time be chiefly carried on through the teachings of the New Testament, and we cannot do a better service for this end than to make popular the improved version of Mr. Samuel Sharpe, to which we referred in our last number. We have read it carefully through, and of some hundreds of texts rendered more intelligible, and agreeing better with the original, we shall place before our readers about fifty of these. Before doing so we would simply note one or two other advantages; the arrangement in paragraphs instead of chapters, the correction of several ungrammatical phrases in the authorised version, and the extinction of obsolete words. Why should the reader be so often misled by the present bad division of chapters and verses—and why should our children be compelled to read “your gold and silver is cankered” instead of “are rusted,” and many other ungrammatical texts. How many a devout Christian has been misled by such passages as the following, “Take no thought for the things of to-morrow;” “Take no thought what ye shall say;” “Take no thought for your life,” while the original word, “Be not *over-careful*” has been left out of the text.

There are many cases such as the above Mr. Sharpe has altered. A great number of passages are more consonant with the original, such as the following: “For our *conversation* [citizenship] is in heaven.” The bracketted word is used by Mr. Sharpe. “We took up our *carriages*” [bundles]. “Jesus cast out devils” [demons]. “And now we see in a glass” [mirror]. “All the world should be taxed” [registered]. “He was a proper child” [graceful child]. “When the four beasts gave thanks” [four creatures]. “Behold a virgin shall conceive” [a maiden]. “Ye strain at a gnat” [out a gnat]. “One of you is a *devil*” [an accuser]. “Let God be *true*” [trusted]. “Let your *moderation* be known” [mildness]. “They bought and sold in the *temple*” [temple-yard]. “Charity is not *easily* provoked.” The word “*easily*” is not in the original text. “Unless ye be *converted*” [changed]. “Neither do men light a candle” [a lamp]. “They *sat* at meat” [lay]. “After agreeing with the

labourers for a *penny* a day” [eightpence]. “The *publicans* and sinners” [tax-gatherers]. “A man that is an *heretic*” [that maketh divisions]. “The *bottles* burst” [skins]. “For in many things we offend all” [we all sin]. “The grace of God that bringeth salvation hath appeared to all men” [that bringeth salvation to all men hath appeared]. “What will be the sign of his coming and the end of the *world*” [end of the age]. “For the sake of the *elect*” [chosen]. “Blessed are the poor in spirit” [in spirit are the poor]. “Neither is there *salvation* in any other” [safety]. “His *bishopric* shall another take” [his charge]. “The shepherd and bishop of your souls” [overseer]. “Preaching the gospel” [the good tidings]. “Knowledge puffeth up, but *charity edifieth*” [love buildeth up]. “Whom ye ignorantly worship.” St. Paul was not so rude, he said, “whom ye worship without knowing.” “It is better to marry than to burn” [than to blush].

That mysterious text 1 Cor. xi. 12, is made simple by rendering the word “*power*” a head-dress, and “*angels*” the preacher.

The 3rd verse of the 6th chapter of Hebrews is made intelligible by the insertion of the words “without genealogy;” and also when Paul says, “I fought with beasts at Ephesus,” Mr. Sharpe has it, “fought with beasts in the shape of men.” We cannot in our short space enumerate the many advantages in the explicitness and greater correctness of the text of this improved version. In our former article we have shown that a new translation will take away almost the whole of the texts used to defend trinitarianism; and one of the most interesting facts connected with this copy of the New Testament is the warm approval of such papers as the *Wesleyan Times*, which says, “We confess to a great liking for this book, and have adopted it for domestic service since it came into our possession.” The *Nonconformist* also affirmed, “In many things this is the best attempt at an improved translation of the New Testament into English that has yet been made.”

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THE APOSTLE JOHN'S LAST  
SERMON.

At the close of the life of the Apostle John (the "beloved disciple" as he is called in the Gospel), he dwelt at Ephesus in Asia Minor, in the midst of the community of Christians, which he had founded, and was held in great reverence by them; while by some of his followers it was superstitiously believed that he could not die, seeing to what a great age he had arrived without losing his mental powers. He was long in the habit of giving an address each day, in the synagogue or church in which the Christian community were in the habit of assembling. Even when age and infirmities had so increased upon him that the old Apostle had to be carried in the arms of his disciples to the place of assembly, he allowed no service to end without delivering a discourse. Eagerly they listened to the exhortations of one who had been in such intimate relations with Jesus of Nazareth, the master they followed, who had seen him and known him and listened to his teachings; who had reclined on his bosom at the last supper, attended him in the last moments of sorrow and anguish on the cross, and to whom he had recommended the care of his mother. What wonder that they should hang upon his words with reverent attention! Day after day, however, the old man's strength diminished and his infirmities increased upon him, so that his discourses became shorter and more and more simple. At length voice and strength so failed him that when the moment comes for addressing the assembly, the Apostle could only utter the single sentence, "Little children, love one another."

On the first occasion in which these words were all that the venerable old man could say to them his hearers were much struck by the exhortation, and on a second and third occasion that he was brought into the church and could say nothing but the words "Little children, love one another," the simple injunction fell deep into their hearts. Through frequent repetition, however, the words lost their power, and when the people began to find that the Apostle not only *could* not say more but did not *wish* to say more, they began to find the words trite, and cold, and unmeaning.

The youths, and even the elder brethren, could no longer listen to them without vexation, and at last they ventured to question the old man. "Master," said they, wherefore sayest thou ever the same words?" And John answered, "Because that was commanded by the Lord, and because when fulfilled it is enough."

The Apostle John is said to have died in the year A.D. 100, so that about 1769 years must have elapsed since he delivered this his last sermon; yet who can say that its meaning is even now perfectly understood or the commandment it gave fully obeyed? Did we but love each other as little children, it is certain that more than half the wrongs and miseries of the world would cease to exist!

## THERE IS NO DEATH.

BY SIR E. BULWER LYTTON.

There is no death! The stars go down  
To rise upon some fairer shore;  
And bright in Heaven's jewelled crown  
They shine for evermore.

There is no death! The dust we tread  
Shall change beneath the summer shower  
To golden grain or mellow fruit,  
Or rainbow tinted flowers.

The granite rocks disorganise  
To feed the hungry moss they bear;  
The forest leaves drink daily life  
From out the viewless air.

There is no death! The leaves may fall.  
The flowers may fade and pass away;  
They only wait through wintry hours  
The coming of the May.

There is no death! An angel form  
Walks o'er the earth with silent tread;  
He bears our best loved things away,  
And then we call them "dead."

He leaves our hearts all desolate;  
He plucks our fairest, sweetest flowers;  
Transplanted into bliss, they now  
Adorn immortal bowers.

The bird-like voice, whose joyous tones  
Make glad these scenes of sin and strife,  
Sing now an everlasting song  
Amid the tree of life.

And where he sees a smile too bright,  
Or heart too pure for taint and vice,  
He bears it to that world of light,  
To dwell in Paradise.

Born unto that undying life,  
They leave us but to come again;  
With joy we welcome them—the same  
Except in sin and pain.

And ever near us, though unseen,  
The dear immortal spirits tread;  
For all the boundless universe  
Is life—there are no dead.



## ON EASTERN POLITENESS.

THERE are in the Bible many curious instances of ceremonial politeness carried to such an extent as to seem to us Europeans like pretence and falsehood. But before so judging we must take into consideration the manners of the people. Take the case of Abraham buying the Cave of Macphelah as a burial-place for his family. When he asks for it of the owner he says: "At its full price let him give it to me for a possession of a burial-place." The owner, who is willing to sell if he can get his own price for it, answers, "Nay, my lord, hear me: The field I give to thee, and the cave that is therein, I give it to thee. In the presence of the sons of my people I give it to thee." But Abraham very well knew that the owner meant to be paid for it, and asked him to fix his own price, which he paid to him accordingly.

Again, when Ben-hadad, King of Syria, is besieging the city of Samaria, he sends word to king Ahab, who is within the city, that he claims the king's silver and gold and wives and children as his own. To this king Ahab answers with due humility, as to a conqueror, "My lord O king, according to thy saying, I am thine and all that I have." But at the same time he did not mean such a polite speech to be understood literally, and when the King of Syria again sends his messengers with orders to fetch the promised treasure and hostages, the King of Israel calls together the elders of the land and says, "Mark, I pray you, and see how this man seeketh mischief. For he sent to me for my wives and children and silver and gold, and I denied him not." But though Ahab says he denied him not, he had no intention whatever of complying, and his troops supported him in resisting the demand.

This may be compared to a custom among the Spaniards, who, from their intercourse with the Moors, had learnt many Eastern customs; and, when their Parliament meant to refuse the demand of a king, used to pass a vote that "the king's wishes shall be obeyed, but they need not be complied with."

When Abigail wishes to appease David's wrath by a present, she sends it with a request "that it may be given to the young men who walk in the footsteps of my lord." And so at the present day, when a Spanish

or Portuguese gentleman sends a present of fruit or wine to his friend, he says that he sends it for the use of his friend's servants. Afterwards, when David asks Abigail to be his wife, she expresses her consent by saying that she is willing "to be a maid-servant to wash the feet of the servants of my lord."

When expressions of such extravagant politeness were in common use, it was necessary for a man to be on his guard against too ready a belief that such words were spoken in earnest; and the proverb says,

When thou sittest to eat with a ruler,  
Consider diligently what is before thee;  
And put a knife to thy throat, if thou be greedy.

Be not desirous of his better dainties,  
For they are food offered in falsehood.—S. S.

## ONLY A FLOWER TO GIVE.

"MOTHER," asked little Phœbe Cary, "have you nothing I can carry to poor Aunt Molly?"

Phœbe's mother was poor, and her closet was very scant that morning.

"I wish I had, Phœbe," said she. "Can you think of anything?"

Phœbe thought.

"I've only a flower," said the little girl. "I will take her a sweet pea."

Phœbe had a sweet pea which she planted under her window, and as it grew and flowered, both mother and daughter loved and enjoyed it. Phœbe picked one and then ran down to a poor old sick woman, who for a whole year had lain in her bed suffering with great pain.

In the afternoon a lady called to see Aunt Molly. She saw a sweet pea in a cracked tumbler on a small stand by the poor woman's bed.

"That pretty posy a little girl brought me this morning, who said it was all she had to bring," said Aunt Molly, looking up with a smile; "I am sure it is worth a great deal to know I'm thought of; and as I look at it, it brings up the image of green fields and the posies I used to pick when I was young; yes, and it makes me think what a wonderful God we have. If this little flower is not beneath his making and his care, he won't overlook a poor creature like me."

Tears came in the lady's eyes. And what did she think? She thought, "If you've only a flower to give, give that. It is worth a great deal to the poor, the aged, the sick, to know that they are thought of."



## THE BIBLE THE WAY TO CHRIST.

BY GEORGE MACDONALD.

SAD, indeed, would the whole matter be if the Bible had told us *everything* God meant us to believe. But herein is the Bible itself greatly wronged. It nowhere lays claim to be regarded as *the* Word, *the* Way, *the* Truth. The Bible leads us to Jesus, the inexhaustible, the ever unfolding Revelation of God. It is Christ "in whom are hid all the treasures of wisdom and knowledge," not the Bible, save as leading to him. And why are we told that these treasures are *hid* in him who is the *Revelation* of God? Is it that we should despair of finding them and cease to seek them? Are they not hid in him that they may be revealed to us in due time—that is, when we are in need of them? Is not their hiding in him the mediatorial step towards their unfolding in us? Is he not the truth?—the Truth to men? Is he not the High Priest of his brethren, to answer all the troubled questionings that arise in their dim humanity? For it is his heart which contains of good, wise, just, the perfect shape.

No doubt, what we know not now we shall know hereafter. Certainly there may be things which the mere passing into another stage of existence will illuminate; but the questions that come here must be inquired into here, even if not answered here. There is more hid in Christ than we may ever learn, here or there either; but they that begin first to inquire will soonest be gladdened with revelation; and with them he will be best pleased, for the slowness of his disciples troubled him of old. The Son of God *is* the Teacher of men, giving to them of his Spirit—that Spirit which manifests the deep things of God, being to a man the mind of Christ. The great heresy of the Church of the present day is unbelief in this Spirit. The mass of the Church does not believe that the Spirit has a revelation for every man individually—a revelation as different from the revelation of the Bible as the food in the moment of passing into living brain and nerve differs from the bread and meat. If we were once filled with the mind of Christ we should know that the Bible had done its work, was fulfilled, and had for us passed

away, that thereby the word of our God might abide for ever. The one use of the Bible is to make us look at Jesus, that through him we might know his Father and our Father, his God and our God. Till we thus know him, let us hold the Bible dear as the moon of our darkness by which we travel towards the east; not dear as the sun whence her light cometh, and towards which we haste, that walking in the sun himself we may no more need the mirror that reflected his absent brightness.

## ONLY A COMMA.

SOME thirty years ago, or thereabouts, a change was introduced (we should like to know by whose authority,) into the punctuation of the verse Hebrews x. 12. In our Bibles now this verse is printed thus, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." But it used to be printed thus, "But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God." There is some little difference between these two readings; and it is hard to say which is the better and the more consistent with the context. We observe that Griesbach and Mr. Sharpe prefer the older punctuation; and when we compare this verse with the one preceding, we are inclined to agree with them; for a contrast is being drawn between the Mosaic Priest and the redeeming Christ, and this contrast is thus rendered all the more pointed: "Every priest *standeth daily*; but this man *for ever sat down*." On the other hand, however, if we compare this verse with the next but one after, the newer punctuation seems preferable: for a parallel is being drawn between the 12th and 14th verses; and therefore the words, "by one offering he perfected for ever," in the latter, incline us to take the words, "he offered one sacrifice for sins for ever," in the former, as one clause.

There is a curious omission of *only* a comma in 2 Sam. xxiv 24: "So David bought the threshing floor and the oxen for fifty shekels of silver." Surely this was a sharp and shabby bargain! But no; a comma after threshing floor will save David's character: "So David bought the threshing floor, and the oxen for fifty shekels of silver." K. B.



## WAYSIDE GATHERINGS.

**WORTH AN EFFORT.**—The greatest effort of friendship is, not to bear the faults of our friends, but to pardon the superiority of their talents.

**HOPE AND DESPAIR.**—Some very excellent people tell you they dare not hope; why do they not dare to hope? To us it seems much more impious to dare to despair.

**A MEETING OF THE CLERGY.**—Sidney Smith said: "I remember entering a room with glass all around it, at the French embassy, and saw myself reflected on every side. I took it for a meeting of the clergy, and was delighted of course."

**THE STREET PREACHER.**—A street preacher, recently sentenced to fine or imprisonment in London, chose the latter, on the ground that "Bunyan was locked up," and left the court singing a hymn, the burthen of which was, "My old companions, fare you well; I will not go with you to hell."

**ANSWERS OF CHILDREN.**—A minister once asked the children of his Sunday-school this question: "Children, who are the meek?" A little boy present gave him his answer: "They are those who give soft answers to rough questions." The little boy was not so fortunate who was asked by his teacher "What is a leper?" replied, "A man sick of the palsy."

**ALL MEN ARE EQUAL.**—"Without doubt," said a wise Arab, "all men are equal, as the fingers of the hand. Behold! look at these fingers! Their origin is common; they cannot be parted without grave words; but one of them is long, and others shorter. If all were alike I could neither touch nor strike alike, nor grasp. Be sure it is with men as with the fingers of the hand."

**PRAYER AND WORK.**—The Rev. Dr. Macleod and Dr. Watson were in the West Highlands together on a tour. While crossing a loch in a boat, in company with a number of other passengers, a storm came on. One of the passengers was heard to say, "That the two ministers should begin an' pray, or we'll a' be drowned." "Na, na," said the boatman, "the little ane can pray if he likes, but the big ane maun tak' an oar."

**A TIRED PRAYER.**—I know of a little girl in England who loves to pray. But one night she was very tired and sleepy, and was getting into her little bed without saying her prayers. But her mamma told her to kneel down first to pray. So she folded her little hands and said: Please, God, remember what little Polly said last night; she's so tired to night. Amen." I am sure that the good Father hears even such a prayer as that.—*Newman Hall.*

**A REFORM NEEDED.**—Men go on perseveringly ploughing the old ruts, mistaking dead dogmas for living truths, human artificial forms for the Divine substance. We do not object, as we have already fully shown, to doctrinal preaching, but only to the kind of doctrinal preaching which is still too largely prevalent. It is not doctrine, but mere doctrine, hard and stiff doctrine, narrow, one-sided doctrine—doctrine divorced from Scripture

exegesis, divorced from experience, divorced from human life—doctrine that may be carried about in a formula, and passed without thought, or feeling, or heart conviction, from hand to hand. We want water, drawn not from mere human tanks—whether of Oxford, or Geneva, or Westminster—but from the divine, living springs.—*North British Review.*

**NOT IN THE BIBLE.**—1. There is no such expression in the Bible as "everlasting death" or "eternal death." 2. There is no such phrase in the Bible as "eternal hell" or "everlasting hell." 3. The Bible contains no such expression as "probation," "probationary state," "probationers for eternity," "no change after death," "as death leaves us, so judgment will find us," &c. 4. The Bible contains no such expression as "endless punishment," though it has the phrase "endless life," Heb. vii. 16. 5. The Bible nowhere declares that any holy angel in heaven ever sinned, or that demons or devils were ever holy angels in heaven.—*Christian Repository.*

**A RELIGIOUS ADVERTISEMENT.**—The following appeared in the South London Journal:—"Strong but pious Young Men wanted, to drive one horse brick carts; they must not be in the habit of using profane language nor curses to the horses during their work, as they will be principally employed emptying barges at Isleworth Drawdock; a knowledge of the Rarey system indispensable, in order that jibbing horses may be persuaded to do their work without being whipped or handled, and thereby satisfying the requirements of the present age.—Apply, Henry Kyezor, Spring-grove Brickfield, Isleworth. N.B.—Young Men of the Irish persuasion preferred.—Feb. 13th, 1869."

**LUTHER'S HINT.**—"I would not have preachers in their sermons use Greek, Hebrew, or foreign languages; for in the church we ought to speak, as we used to do at home, the plain mother-tongue, which every one is acquainted with. It may be allowed in courtiers, lawyers, advocates, &c., to use quaint, curious words. Dr. Staupitz is a very learned man, yet he is a very irksome preacher; and the people had rather hear a plain brother preach that delivers his words simply to their understanding, than he. In churches no praising or extolling should be sought after. St. Paul never used such high and stately words as did Demosthenes and Cicero, but he spake properly and plainly words which signified and showed high and stately matters; and he did well."

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